

LIBRARY OF PRINCETON

OCT 15 2004

THEOLOGICAL SEMINARY



Digitized by the Internet Archive
in 2015

BW7530
.M2A5
1862

THE



TWENTY-EIGHTH

Annual Report

OF THE

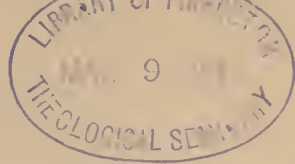
A. B. C. F. M.
American Madras Mission.

1862.

BW7530
.M2A5
1862

MADRAS:

PRINTED AT THE AMERICAN MISSION PRESS.



THE

TWENTY-EIGHTH

Annual Report

OF THE

✓
A. B. C. F. M.

American Madras Mission.

1862.

MADRAS:

PRINTED AT THE AMERICAN MISSION PRESS.

Report.

IN making our report for the year that is past, we record first the dealings of God with us. He has been pleased to take to himself two of the children of our circle, bereaving two families of precious treasures. But they do not mourn without hope. We were afflicted in the loss by drowning, Nov. 19th, of our Brother the Rev. DAVID C. SCUDDER. We bow with submission to Him who ordered it. The gift of such a laborer we looked upon as a cause for gratitude. His consecration to the work was complete. God accepted the offering, and took him in an hour we thought not of.*

We also acknowledge the goodness of God in remarkably sustaining the resources of our Missionary Board at home, during a year of war, and we trust that He will, in the process of this national chastisement, wipe out from our country its greatest stain, and remove its greatest crime.

We are glad also to acknowledge, that this our national trial has developed proof of the *oneness* of God's family. It is the oneness of Christ's Church

* Our thanks are due to the Collector and Magistrate of the District, V. H. Levinge, Esq., for his prompt and efficient efforts for the recovery of the body. For some account of this much esteemed Brother, see the Appendix.

that has brought to our aid, during the year, the sum of £ 232, (Rs. 2290-2-11) from the Free Church of Scotland, and 1800 Rupees from the Madras Committee to aid American Missions. Not less worthy of notice, is a sum of 50 Rupees received from the Native Christians of Palamcotta. Such aid, in particular, has other than mere pecuniary value.*

We will now give a somewhat detailed account of our field, and work for the past year, at each of our stations, and add a few remarks on the work before us. For any who may need the information we remark, that the American missionaries in the District constitute the Madura mission; that a station is a particular district of the whole field, occupied by a missionary; and that an out-station is a smaller portion of a station district, occupied by a native assistant, under the care of the missionary. We begin with

MADURA.

[This city is 280 miles S. W. from Madras, and is the capital of the Madura Collectorate. The Collectorate, within which the Mission is situated, including several Zemindaries, contains an area of about 10,000 square miles, and a population of 1,800,000. The Madura Station is in the Tálúk of Madura, but extends somewhat into that of Mélúr. The Station has an area of about 411 square miles, embracing 419 villages and hamlets, with a population of about 198,000.]

REV. J. RENDALL, MRS. RENDALL.

MISS SARAH W. ASHLEY.

REV. E. CHESTER, *Acting Physician*.

MRS. CHESTER.

C. WILLIAMS, *Native Pastor*.

Churches organized, two, in Madura and Kilamáttúr. *Out-stations*:—Kilamáttúr, Ténúr, Milakál, Anuppanadi, Bandiúr, Pillaiyápálayam, Perungudi, Valaiyapatti, Sólavanthan, Andipatti. Twenty five *native helpers*.

* For acknowledgment of these, and other donations, see the Appendix.

Mr. and Mrs. Chester returned from Madras in September, and, for the present, reside in Madura. Of the station in general, Mr. Rendall says:—"In looking at the work as a whole, I think there is reason for encouragement in this field. Fifteen persons have been led to profess Christ, and others are candidates for Church membership. There has been a slight gain in the number of members in the Congregations, and notwithstanding the famine, there has been no falling off in the attendance at our schools, nor in contributions to benevolent objects."

Of the

GIRLS' BOARDING SCHOOL,

Mr. Rendall says:—"Under Miss Ashley's care I think it is doing well. Her knowledge of Tamil is such that she is most useful in the guidance of the girls, and in their instruction also. I think the school is now prepared to do more than ever for advancing the interests of female education in our mission. Many of the girls are very small, and this has been a draw back. Of the fifteen persons who united with the church, this year, on the profession of their faith, five were connected with this school. Fifty-nine from the school, have united with the church since 1845. Surely God has blessed this institution, and he will bless it more and more. The report of the examining committee on the progress of the girls in their education, was very favorable. Three graduated this year, one of whom returned as a monitor."

We give, somewhat abridged, the report of pastor C. Williams. Speaking of Kílamáttúr, he says:—"There are 48 members of the congregation, 23 of whom are members of the church. Six are absent in Ceylon, but a correspondence is kept

up with them, and they occasionally send back money to aid us in our cause. The members attend morning and evening prayers regularly, and grow in knowledge and piety. They have studied Old Testament history, the Life of Christ; the Acts; also Sweet Savours of Divine Truth, and the Confession of Faith. The women and children have learned hymns and Christian Lyrics, and, besides singing them in the church, sing them when at their labor, and boys as they tend the flocks in the fields. The women, according to their knowledge of scripture, make known the truth to other women as they work together, or as they may meet them. Wednesday evening I gather the christians together, and read and explain to them a portion of God's word. Friday evening the women have a meeting for prayer which my wife conducts. The first Sabbath evening of every month we meet to pray for the conversion of the world. This year all have taken great pleasure in attending the sabbath school. Three young men, who have no time to spare during week days have been learning to read in the evenings. Once a month, the elders, and catechists, with others in the church, meet with me, when we read the scriptures, talk over our duties and give mutual advice. Once in two months, the neighboring congregations come to this place for the celebration of the Lord's supper." Of the congregation in Ténúr he says:—"The number of members is 32 and eight of them are members of the church. They come very regularly to church, and have evening meetings. The women come as regularly as the men. In benevolent contributions they are very slack. The contributions in Kíla-máttúr this year, have been, in all Rupees 11-5-6."

The details of the other out-stations we omit, as

their general character will be known by the specimens given in connection with the other stations.

Mr. Rendall reports, that the gospel has been preached, this year, in 182 villages and hamlets of his station, by himself and his helpers.

PASUMALAI.

[This is the locality of our Seminary, $2\frac{1}{2}$ miles S. W. of Madura.]

REV. W. TRACY, MRS. TRACY.

Native teachers in the Seminary, A. Barnes, A. G. Rowland, J. Colton, M. Eames. Two other native helpers.

Mr. Tracy says:—"The Seminary entered upon the present year in the enjoyment of the good influences resulting from the revival of last year. A tender, prayerful spirit, was manifest for several months among those of the students who profess to be the disciples of the Lord Jesus, but, with a few very pleasant exceptions, most of the students, at the close of the year, seem to have relapsed into a comparatively careless state of mind, though their conduct, externally, has been irreproachable.

"Eight persons have been added to the church on profession of their faith, six of whom were students in the seminary. One death has occurred, that of an aged woman who was for many years employed as a sweeper about the seminary. Her knowledge of divine truth was not extensive, but she clung earnestly, and with a simple faith, to the cross of Christ; and we know that none who place their trust there, shall ever be ashamed of their hope.

"At the end of March, a class of seven students,

who had completed the usual full course of study, were regularly dismissed from the seminary, and received into the service of the mission; and at the same time a class of catechists, five in number, completed a shorter course of study, and returned to the stations from which they came.

“In June a class of 18 was admitted from the village schools, being about half of the candidates who were examined. Two were received to an advanced class, and several were rejected merely on account of their age.

“A class of Preparandi, 13 in number, and two catechists, were received at the same time, making the present number of students 58.

“The studies pursued by the different classes the past year, are as follows:—

GRADUATING CLASS. *One term.*

Theology—Christian Instructor,	132 pages.
Euclid	46 pages.
Pastoral Lectures.	
Natural Theology.	

GRADUATING CATECHISTS CLASS. *One term.*

Pope's 2d Grammar.
Madras Presidency.
Rhenius' Evidences.

FIRST CLASS.

Colenso's Arithmetic,	to page 178.
Carroll's Algebra,	73 pages.
Pope's 2d Grammar,	pages 29—69.
Nannúl,	257 sutrums.
Panchatantra,	through.
Madras Presidency,	through.
Church History, in Tamil Quarterly Repository, finished.	
Bible—2 Corinthians, Ephesians, Philippians, Colossians and 1 and 2 Thessalonians.	

THIRD CLASS.

Minor Poets,	finished.
Nannúl,	215 sutrums.
Colenso's Arithmetic,	
Schaffer's Palestine.	
Bible—Samuel, Kings, Chronicles and Ezra.	

FOURTH CLASS.

Pope's 2d Grammar,	to 58th page
Colenso's Arithmetic,	to 37th page.
Sacred Geography,	13 pages.
Bible—Genesis and 20 Chapters of Exodus.	

PREPARANDI CLASS.

First Geography,	through.
Geographical Primer,	through.
Pope's 2d Grammar,	65 pages.
Sacred Geography,	32 pages.
Colenso's Arithmetic.	commenced.
Bible—Genesis and Exodus.	

“The Catechist's Class recite, in part, with the 1st, 3d, and Preparandi classes.

“The older scholars have, as in former years, been accustomed to spend a part of their time, every week, in visiting the adjacent villages, to converse with the people, and distribute books; and they have also, in company with their teachers, attended some of the principal heathen festivals held in the neighborhood, with the same object in view.

“The teachers, besides their regular duties in the seminary, have, most of them, been engaged in the translation and preparation of books for publication, and in occasional labors among the people; and a regular service on Sunday afternoons has been conducted by them in a village a mile distant, where there are a few Christians without the services of a Catechist.

“The Station school, which is made up mainly of children from the families of the teachers, catechists, and servants at the station, has had 18 scholars, of whom eight were girls. The school is supported by a society formed in the seminary.”

BATTALAGUNDU.

[The village of Battalagundu is 32 miles N. W. from Madura. The station district lies in the three Tálúks of Dindignl, Madura, and Perianlam. It is calculated that it has an area of 250 square miles, and a population of 75,000, in 225 villages and hamlets.]

REV. G. T. WASHBURN, MRS. WASHBURN.

One church organized. *Out-stations*, Sinnakavandanpatti, Sittúr, Palaiyathampatti, Annápatti, Silukuarvatti, Vá dipatti, Pómanpatti. Fifteen native helpers.

The mission compound is on the high road half a mile out of the town. Mr. Washburn states that the congregation in the village is composed of poor people, but that the influence of some of them is really salutary. It was first commenced about 16 years ago. There are nine individuals who are members of the Church.

We proceed to give some particular account of the out-stations.

1. *Sinnakavandanpatti*. This congregation has been established about 15 years. There are at this time but two christian families in the place, but one of the men appears to be a sincere christian, and his influence in the village is valuable. A school has been sustained, of about 10 scholars.

2. *Sittur*. This also has been established about 15 years. Four individuals are members of the church. Two of the families have some property, but there is a strong influence upon them from the heathen.

3. *Palaiyathamkottai*. This was established about 15 years ago. Four individuals are members of the church. The prospects in this congregation seemed

to be bright, until the recent death of one man of faith and prayer. Mr. Washburn thinks there are now no sources of discouragement, other than those we have in ourselves. There are here a church, school house, and catechist's house.

4. *Ammapatti.* This congregation was received a few years since from the Gospel Propagation Society. Much labor had been expended upon it, and the people are comparatively well educated. Owing to the little discouragement of caste, the congregation was quite flourishing in point of numbers. Fifty three individuals are members of the church. One or two families are reported to have joined this year. A substantial church is in process of erection, but the scanty harvests of the year somewhat diminished the contributions for it. The meetings are at present held in the school house. The catechist here also watches over christians in two neighbouring villages. Mr. Washburn says: "The out-pouring of the Holy Spirit is greatly needed on catechist and people."

5. *Selukuvarpatti.* This congregation was established about 20 years ago. It is on the road from Madura to Battalagundu. Near this village, are four other congregations in which there are, together, nine members of the church. In all these places, three schools are sustained, and one reader besides the catechist. Mr. W. thinks there is every reason to be hopeful of this region.

The gospel has been preached, one or more times, this year, by Mr. W. and his helpers, in 115 of the villages of this station.

DINDIGUL.

[This is the chief town in the Dindigul Tálúk, 33 miles N. W. from Madura. The Tálúk contains an area of 1,091 square miles, 1167 villages and hamlets, and 252,377 inhabitants.]

REV. E. WEBB, MRS. WEBB.

A. SAVARIMUTTU, *Native Pastor.*

Two churches organized, the Dindigul and the station churches. *Out-stations*, Kusavapatti, Pukaiyilaipatti, Kómayampatti, Kannivadi, Virakkal, Anu-mau-ta-rá-yan-kóttai, Vémbárapatti. Thirteen *native helpers*.

As the native pastor speaks of the work at, and immediately about the station, we give first his report, somewhat abridged. He says:—"A morning service is held daily at the 'New England' school-room, and at the school-room in the town. At both places, members of the church and congregation, and Romanists occasionally, attend. On Thursday mornings, a meeting is held in the east room of the new church, attended by the members, by the school children, and all the servants. On these occasions the missionary expounds the Psalms of David in order. On Wednesday afternoon, Mrs. Webb has a meeting for the women, on which occasion she instructs in scripture history, both those who are able to read, and those who cannot read.

"The Sunday morning service is better attended since the new Church was opened. The average attendance is about 100. In the afternoon, the adults and children of the congregation are divided into classes, and instructed in Sweet Savours of Divine Truth, and New Testament History. On these occasions, a chapter, appointed at the monthly meeting of catechists, is expounded.

"Without reckoning three families that have recently left the place, there are 71 persons in the congregation, and, omitting the names of several

who have been absent for a long time, there are 17 members of the Church. The Lord's Supper has been administered four times during the year. Two persons have been received to the Congregation, and one child has been baptized. Two marriages have been solemnized, and two persons have died.

"It has been my practice to visit the members frequently in their houses, and have prayer with them; besides which, I frequently meet the Romanists and heathen of the town and neighboring villages, and preach to them the gospel. They always hear me quietly, and often reply, "our children who learn in your schools say the same things to us." In two of the neighboring villages, there are some who often enquire of us, very earnestly, about the Saviour. The children, in the three schools of the town attend very regularly, and get on fast in their lessons. Mrs. Webb examines them regularly once in the week.

"In respect of benevolence—I may say, the members have raised towards my support about Rupees two per month. Little earthen pots have been placed in every house, to receive their occasional contributions.

"By the help of God, I have visited, during the year, 32 different villages within four miles of the town, where I have preached the Word, and have distributed 170 tracts, and 42 portions of scripture.

"The new church is finished, and our services are better attended. Falling down at His feet, we pray Him who has thus favoured us that by his mighty power he would be pleased to build up in like manner, his church, which is his spiritual temple."

The beautiful "new church," above mentioned, was dedicated in November. The "New England

school" is supported by the liberality of individual friends in America.

Mr. Webb has given very full accounts of all the out-stations but we have room only for a part.

1. *Kusavapatti*. This is $8\frac{1}{2}$ miles East of Dindigul. The congregation has been established about 12 years, and has been in the charge of a catechist all the time. There are in the congregation four church members. The catechist here also looks after congregations in three other villages, severally, one, three and four miles distant. There are here a church, and catechist's house, and a school house. There is a church also in one of the other villages, but no buildings of the mission in the other two. The congregation numbers 56 persons. The church members are from two different castes, and the congregation from four.

2. *Pukaiyilapatti*. This place is about eight miles North East of Dindigul. The work was commenced about 12 years since, and has been in charge of a catechist from the first. Nine individuals are members of the church. These, and the whole congregation, are exclusively from one caste. The church building cost about 120 Rs., 20 of which were given by the people. Mr. Webb says:—"The people are all well-to-do farmers, and are unwilling to send their children to school, employing them to labor as soon as they can do any thing."

3. *Komayampatti*. This congregation was commenced about eight years since. For about five years, the school master has had the charge of it. Previous to this, it was connected with Pukaiyilapatti, from which it is about two miles distant, on the east, and was cared for by the catechist of that place. A church building has recently been erect-

ed. There are here four members of the Church. All the members of the congregation are of one caste.

4. *Murugampatti*. This place is eight miles south of Dindigul, quarter mile west of the Madura road. The congregation has been established for nine years, during all of which time it has been in charge of a catechist, and most of the time a school has been sustained in it. Six individuals are members of the church. The members of the congregation are all of one caste. Here is a church building, a school room, and a catechist's house.

5. *Kottarapatti*. The village is a small one, eight miles North West of Dindigul. The congregation was first established about ten years since. It has been all the time in charge of a catechist, and most of the time has enjoyed the advantages of a school. Sixteen individuals are members of the Church. These church members are from three different castes. Mr. Webb says:—"Six of the young men of this congregation are now in Kandy, Ceylon, and I have received an excellent testimonial from the Christian gentleman who employs them."

PULNEY.

[This is the chief town in the Pulney Tálúk. It lies north of the Pulney mountains, and 34 miles W. by N. of Dindigul. This station covers an area, it is estimated, of 980 square miles on the plains, and a population of 142,456, in 137 villages.]

REV. C. T. WHITE, MRS. WHITE.

One church organized, in Pulney. *Out-stations*, Mánúr, Vilvathampatti, Kíranúr, Kumaralingam. Seven *native helpers*.

The influence of a missionary at this place, much visited by the heathen, must be widely felt. The

new house has been so far completed, that the missionary with his family was able to move into it the latter part of the year, and the station of Pulney, with God's blessing, has more hopeful prospects before it. The statistical tables will show about what progress has hitherto been made. The church in Pulney was organized in 1858, and has now, it appears, 38 members.

Of the four out-stations, in one, that has been established 10 years, there are seven church members. Two have two church members each, and in one of them there is but one. In each of them there is a mission helper. The christian people, connected with these four out-stations, live in 10 different villages.

Mr. White says; "This station, during the year, on the whole has been prospered, and there is reason to believe God's blessing has been with us."

PERIAKULAM.

[The town of Periakulam is 49 miles W. of Madura. It is the chief town in the Periakulam Tálúk. The station covers an area of about 250 square miles, having 117 villages and hamlets, and 65,141 inhabitants.]

REV. D. C. SCUDDER, MRS. SCUDDER.

E. SEYMOUR, *Native Pastor.*

(Mr. and Mrs. Scudder were residing at Periakulam till Mr. Scudder's death, in November. Mrs. Scudder and infant sailed for America via England, in the ship *Renown*, January 17th 1863.)

Churches organized, the Kóttaimérdu and station churches. *Out-stations*, Kóttaimérdu, Andipatti, Maneyagárapatti, Sakkammalpatti. *Ten native helpers.*

We are sorry not to have the report of this station which Mr. Scudder was preparing. Probably he was carrying some of the papers on his person at the

time of his death. Mr. Noyes, however, has furnished materials, collected partly from what Mr. Scudder left. We begin with

1. *Kottaimerdu*. This is reckoned as an out-station, it being a mile from the mission premises, and having had, for the last eight years, a resident helper, and permanent buildings. A church was organized four years ago, and the native pastor ordained. It has not, however, been a prosperous church. Its chief faults have been, a spirit of worldliness and divisions among themselves. We give the report of the pastor, considerably abridged.

The long continued contentions between the two deacons of the church he compares to Solomon's dead flies in the apothecary's ointment, but "the church members," he says, "are now living in comparative peace, not connecting themselves with either party in the struggle. Sabbath morning from 50 to 60 worshippers are present at the services. In the afternoon, I instruct them in the New Testament lessons. This part of the service Mr. Scudder sometimes took. A daily prayer meeting is held. On Friday, a verse is given out for all to keep in mind till the next Friday, when it is explained and dwelt on more at large. The Lord's Supper has been administered three times this year. Three persons, suspended from the church last year, have been restored this year. Two children have been baptized. None have been received to the church, on profession of their faith. Some desire to be received, but they are kept on trial. Rupees 20-8-0 have been raised in contributions this year. I am much grieved that the church does not grow. Yet one family has joined from among the heathen. Some also, among the heathen, are favorably inclined towards christianity. The mem-

bers are associated with the heathen in business, but converse with them respecting christianity, and when they meet with objections which they cannot answer, they come to me for light. It gives me much joy to hear our christian people talk with the heathen in the streets. They show their zeal for our way. There is a school for the children of our people, and some of them learn regularly. Mr. Scudder examined the school every Saturday.

“I endeavor also to preach the word of life in all parts of the town. Some oppose, but the greater part hear with interest. Among such, the word is like leaven, but caste bonds, and the fear of man, ruin many souls. I am not discouraged, but strengthened in my work.”

He gives other particulars of his labors, and shows his grief, and strong sense of loss, in the death of the late missionary.

The division of the Periaculam station, in January, left but three other out-stations in this field.

2. *Andipatti*. This is 11 miles South by East from Periaculam. It has been established but three years. Six individuals are members of the station church. There is a church building of unburnt brick. The congregation is growing. We give here an abridgment of the catechist's report. He says:—“Two regular services are held on the Sabbath, and on week days, there is a daily meeting for reading the Scriptures and prayer. The members are accustomed to keep the Sabbath. They are learning more and more of Christ. They always, before retiring to rest, pray in their houses. They also preach the gospel to the heathen, as they have occasion and ability. Many heathen, from time to time, come to the Church and hear the gospel preached. Mr.

Scudder placed in my charge 32 villages. I have visited these villages from month to month. I have preached in all of them once, and in some several times. The heathen have treated me with respect, and have listened with attention to the truths I have uttered. Mr. Scudder was accustomed to visit the congregations, and to go among the heathen and preach the gospel faithfully. If he could have continued a little longer with us, how great would have been our gain. Both christians and heathen grieve for the loss. We beseech you to pray both for the heathen and for the members of the congregation."

3. *Manayagarampatti.* This congregation was established 18 years ago. It is two miles south of Andipatti. Seven individuals are members of the station church. Mr. Noyes says "it is only within a few years that they have made much advancement, and that the influence of the congregation has been small." Mr. Scudder became interested in them, and, once at least, administered the Lord's Supper in their church.

4. *Sakkammalpatti.* This is seven miles South East of Andipatti. Operations were commenced in the place two years ago. There is a prayer house for the congregation. The catechist here looks after the christians in two other villages near. Mr. Noyes says that "this out-station is small, but an important one!"

K A M B A M .

[This station is in the Pulney and Periaculam Tálúks, in the upper part of the Kambam valley, including also the villages on the adjacent mountains. It has an area of 650 square miles, containing 160 villages, and 101,167 inhabitants.]

REV. J. T. NOYES, MRS. NOYES.

There are *churches* organized in Kambam, Bódanaikanúr, Kómbai, Kámayakavandanpatti, and Kóilápuram. The other *out-stations* are Uppukóttai, Kuchannúr, Sinnavanaikanúr, Muttilápuram, Anaikkaraipálaiyam, Náráyanatévampatti, Puthupatti, Kudalúr, Tévárum and Méttupatti. Twenty eight *native helpers*.

There is a small congregation of native Christians at Kódaikáanal, on the mountains, where Mr. Noyes resides.

Mr. Noyes has given very full accounts of all the out-stations. We have room for only a part, commencing with those where churches have been organized.

1. *Kambam*. This village is forty miles south of Periaculam. There are here a large thatched church, a catechist's house, and a school house. The church was organized in July 1856, having then 25 members. It now numbers 41. This congregation is the oldest in the mission, and was received from the Church Missionary Society about 20 years ago. Most of the present members are of the second generation of christians. Five of the young men have become mission helpers, and the influence of the congregation has been felt in all parts of the valley. We give place here, to an abridged report of the congregation, from the Catechist Ezekiel. He says: "While many of the church members have little piety, I find many things encouraging. We hold three meetings on the Sabbath, when nearly all are present, with their families. All kneel and raise a prayer of gratitude on entering the

church. Many join, in a fervent manner, in the singing of the Christian Lyrics. They attend the Sabbath school at the close of the afternoon service.

There is a prayer meeting every morning and evening. Sometimes my wife conducts meetings with the women. When the people are obliged to remain to watch their fields on the sides of the mountains, even then they keep the sabbath holy, and hold meetings, conducted by any of their number who can read. Many are accustomed to both secret and family prayer. In times of affliction and distress, they commit themselves to God, and rely upon Him. When led into temptation, they with tears remember the sufferings and death of Jesus, and pray Him to deliver them from evil. Several members of the church preach the gospel, as they are able, to the heathen and Romanists. Some who have caused disturbance in the church, have been admonished in love by the other members, and urged to grow in true knowledge and piety."

2. *Kombai*. This place is 30 miles South-West of Periaculam. A substantial, terrace-roofed brick church, is in process of erection. The catechist's house and the school house are thatched buildings. The church was organized in July 1856, having 11 members. It numbers at present 16. The congregation was organized eight years ago, but considerable labor was bestowed on the place even in the time of Mr. Lawrence. The Pariahs who first joined, turned back. Accessions from the Shanar caste commenced about five years ago, and it now numbers 42 families, all from that caste. The catechist, in his report, says:—"The average attendance on the Sabbath is 130. Some of the members are earnest, and persevere in secret prayer, in learning the christian lessons, and in benevolence. On the

Sabbath, they forsake their worldly affairs and spend their time in meetings, and in the study of the Bible. They seem to have put off their former falsehood, ignorance, and superstition."

3. *Bodinayakanur*. This is 22 miles South-West of Periaculam. There are here a good thatched church, and a catechist's house. The church was organized in July 1856, having then 12 members. It now numbers 12. The congregation was established 12 years ago. The members are, mostly, young married men, and originally of the pariah caste. There has been no increase for several years, till the present year, when one Shanar of some influence joined, and there is a prospect that others may follow his example.

4. *Kamayakavandanpatti*. This place is three miles East of Kambam. The church was organized in July 1856, having 17 members. It now numbers 24. The congregation was established 12 years ago. Mr. Noyes says, that when he took charge, 9 years ago, the congregation was larger than it is now, but that its members belonged to three different villages, each of which is now an out-station, having its own buildings, and catechist.

5. *Koyilapuram*. This is 32 miles North by East of Periaculam. The church was organized in July 1856, having then 22 members. It now has 28. This congregation is the next oldest, after Kambam, in the station, having been established 20 years ago, when Mr. Lawrence was in charge of the field. Two boys from the congregation have been educated in the seminary, and are now mission helpers. The influence of the congregation is seen in the fact that several congregations have since sprung up, within a few miles of it.

We will only add, respecting the other out-stations, that they are very well dispersed through the valley; that they have been established a less number of years than the above; but that some of them are doing well, and promise fairly. Each one of them has a thatched church building, nine of them have catechist's houses, and one has a school house.

Mr. Noyes, after going over the details of them all, says:—"The gospel has taken root in this valley, and from those points where it has sprung up, it will spread, until circle meets circle, and it fills the whole land. Though there has been no revival this year, such as several of the congregations were favored with last year, the work is steadily moving forward, and christianity is taking a strong hold on the communities where it is planted."

By Mr. Noyes, and his helpers, the gospel has been preached this year, in 101 of the villages of the station.

M E L U R .

[The town of Mélúr is 18 miles N. E. from Madura, and is the chief town in the Mélúr Tálúk. The Tálúk has an area of 617½ square miles, 780 villages and hamlets, and a population of 138,776]

REV. T. S. BURNELL, MRS. BURNELL.

One station church organized. *Out-stations*, Velliyakundum, Mángkulam, Kambúr, Kóttámpatti, Kanapathipatti, Sevalpatti, Séndalapatti. Ten native helpers.

We will speak of a few of the *out-stations*.

1. *Mangkulam*. This is eight miles South-West of Mélúr. Operations were commenced here some 16 years ago. There are eight church members in the congregation. There are a catechist's house and a prayer house. The congregation at present is small, there being now but 11 adults, some having temporarily removed to other places.

2. *Velliyakundam*. This is 12 miles South-West of Mélúr. Operations were commenced here about 12 years ago. Three individuals are members of the Church.

Kottampatti. This is 14 miles north of Mélúr. Six individuals are members of the Church. This has been an out-station for some 16 years. The Shanars, that are members of the church, stayed away from communion two years on account of caste feeling, but have abandoned their pretensions, in that respect, the last year, to the joy of the missionary.

Mr. Burnell says:—"Although I am permitted to see very little fruit, I cannot but hope, and believe, a silent process of enlightenment is going forward, and that, in due time, if we faint not, God will bring the harvest to his own glory. May he hasten it."

The gospel has been preached, this year, in 182 villages and hamlets of the station.

TIRUPUVANAM.

[The town of Tirupuvanam is 12 miles S. E. of Madura, and the station district lies mainly in the Tirupuvanam Tálúk, but extends into the Tálúks of Kanúr, Marunád and Mélúr. It has an area of about 256 square miles, containing some 450 villages and hamlets, and, probably, 80,000 inhabitants.]

REV. W. B. CAPRON, MRS. CAPRON, in charge.

One church organized. Out-stations, Vadakkúr, Esalie.

Esalie is an out-station, 15 miles South-East of Tirupuvanam, and labor has been bestowed there, and in its immediate neighborhood, for about 17 years; but the congregation is not in a flourishing state.

Vadakkur. There is no church member in the village, and no other congregation under the care of the catechist, but there are two christian families, in two neighboring villages, which he is expected to look after, and which, for convenience, are counted with this congregation. There are no buildings in the place, at present, belonging to the mission. The catechist is respected in the region. Three schools are retained in villages where there were formerly congregations.

The missionary, in charge, has been mostly engaged in his own field of Manamadura, but 95 of the villages and hamlets of the station have been visited by him and his helpers, for the purpose of preaching the gospel, during the year.

MANAMADURA.

[This town is 30 miles S. E. of Madura, and the station district embraces the Páttipanúr, and parts of the Marunád, Ramanéspuram and Kánúr Tálúks. It has an area of 256 square miles, probably 400 villages, and 75,000 inhabitants.]

REV. W. B. CAPRON, MRS. CAPRON, residing at Tirupuranam.

One native helper.

According to the definition we have given of the term, there is no out-station in this district, but there is one congregation, Súdiúr, where operations were commenced 17 years ago. There is no catechist at the place but there are four church members, all intelligent, and able themselves to conduct the Sabbath services with profit. Mr. Capron says:—
“There are a few from the shepherd caste, nominally connected with the congregation, but they are very weak in the faith. The congregation consists mainly of one man, his wife, and their children and grand children. They are a little band, but for intel-

ligence, quietness, and general conscientiousness, they give me great satisfaction. Here is a light kindled, which, from whatever quarter of the surrounding darkness I turn, cheers my heart. This man was converted from Romanism, under the influence of tracts and portions of scripture, obtained in Tirupuvanam, on his occasional visits to Madura."

The station District of Sivagunga is in charge of Mr. Capron. It embraces the Mangalam Tálúk, and parts of three others. It has an area of about 300 square miles, probably 350 villages, and 65,000 inhabitants. There is one station *church*. Three *native helpers*. The *out-stations* are Shembar and Shétúr.

1. *Shembar*. The catechist at this place has the oversight of a few christians in another village about three miles distant, in which is one member of the church.

2. *Shetur*. There are in the place five members of the church. There is another congregation near in the charge of the Shétúr catechist, in which are three members of the church, and there are three others also, in two other villages.

In the districts of Mánámadura and Sivagunga, the gospel has been preached by the missionary and his helpers, during the year, in 106 villages. The house for the mission family, at Mánámadura, it is supposed, will be ready for occupation in a few months.

MANDAPASALAI.

[The village of Mandapasalai is 38 miles S. by E. of Madura. The station district covers most of the western part of the Ramnad Zemindary, and is in the Tálúks of Kamuthai, Pallimaddam, Sayalgudi, and Muthukulattúr. It is calculated that it contains an area of 516 square miles, with a population of 150,000 in 400 villages and hamlets.]

REV. H. S. TAYLOR, MRS. TAYLOR.

H. ZILVA, P. YASARDIAN, AND CHRISTIAN, *Native Pastors.*

Churches organized in Mandapasalai, West Karesaculam, East Karesaculam, Vélanúrani, Purasalúr, Sámipatti, Paralichi, Sivalpatti, Kanjam-patti. Other *out-stations*, Kílúr, Tumisinampatti, Arupukóttai, Attipatti, Kanjanaikanpatti, Kóylánykulam, Pantalagudi, Kurunakulam, Nattakádu, Rásakópalaiyam, Perunálai, Válapatti, Kanirásapuram, Pulángxál Kílgudi, Shettikulam Senyukulam, Nerinchapatti, Túval. Forty-nine *native helpers*.

The reports of the native pastors at this station we give considerably abridged.

Pastor Yesardian reports that "there are 361 persons, in 11 different villages, under instruction within his pastoral charge, and that 80 of these are communicants in regular standing. The Lord's supper has been administered three times during the year. Only one person has been received into the church, on profession of faith. Five desired to be received, but were deferred. Three children have been baptized. Three members of the church have died. Four marriages have been solemnized. Services are conducted twice on the Sabbath, and there is a prayer meeting every morning in the school house. Twice in the week meetings are held in private houses, when the pastor explains and enforces the verses of scripture he has repeated from house to house the previous mornings. Once in a week, each man, in order, speaks in a conference meeting held for the purpose, and prays. The women also do the same among themselves. The sabbath school was suspended the latter part of the year. The adults are not interested in learning to read. The church

members increase in knowledge and orderly walk. In sickness and in times of trial, they manifest a christian Spirit. They are leaving off their superstitious practices, and their vain ceremonies practiced in times of trouble, as well as on joyous occasions. Some of the members err, at times, in these matters, but on being admonished they cheerfully submit. Men and women instruct their heathen friends and acquaintances, in christianity, and generally set a good example."

Pastor Christian, of East Karesakulam, says:—"This year about 40 persons have attended sabbath worship, morning and evening. During the week also meetings are held. There are six villages within three miles of my house in which are persons under instruction, in all 168 individuals. During the year, only one family has turned from heathenism in Karesakulam. In two of the six villages, some of the women, sometimes, neglect the meetings. Three persons have been received into the church on profession of their faith, and five children have been baptized. In one of the congregations, the christians and heathen together contributed Rupees 13-5-1, for their church. In Karesakulam, the people contributed for various benevolent objects Rupees 11-0-0." He speaks of laboring among the heathens of the place, and also in other villages; says, that "though many show no change of disposition, yet the larger part are glad to hear the gospel, that many receive books and read so as to understand, and that some beg for instruction." He asks prayer, "that these may repent, and especially that the Spirit may be poured out upon his church."

The village of East Karesakulam is five miles east of Mandapasalai. Operations were commenced there 11 years ago. The church was organized

in 1855, having then 18 members, the present number is 29. The pastor was ordained in 1860.

Pastor H. Zilva, of West Karesakulam, says:—“About 60 persons attend services Sabbath morning, and 30 in the afternoon. Sabbath evening a meeting is held in some private house or in the prayer house which Yésardian has built on his own premises. Sometimes, on sabbath P. M., deacon Joshua, or the above named Yésardian, conducts the services in the church, and the pastor goes to some other village. The sacrament has been administered four times during the year, and seven persons have been received to the church on profession of their faith; two excluded members have been restored. Eight children baptized, and four marriages solemnized.” He gives the details of an interesting case of conversion, and speaks sadly of one church member, who died apparently impenitent. He speaks of labors among the heathen, and of visiting in the 20 villages where there are some of our people, who look to him for pastoral supervision. Those in the more remote region, have recently asked to be formed into a separate church.

This village of West Karesakulam, is four miles North West of Mandapasalai. Operations were commenced here about 11 years ago. The church was organized November 25, 1855, having then 20 members. The present number is 82. There was a pleasant state of revival the forepart of the year, which seemed to be suddenly interrupted by some wicked reports, that hindered the work for a time.

Kanjampatti. This out-station is five miles south of Mandapasalai. Operations were commenced here nine years ago. A church was organized in 1856, with nine members. It now numbers 23. There are christians in four other villages within about two miles of the place, in one of which we

have a church, and the people have prayer houses in two of the others. Most of the members are poor, but their character is improving, and their influence is good. A few are of the pallar caste. A valuable advantage has also been gained among the naicks.

Of 24 more out-stations in this station district, we have room only for the general statement, that there are cheap thatched churches in 20 of them; catechist's houses in 17; that there are christians connected with them in 59 different villages, and that there are 32 native helpers laboring in them. Operations have not been carried on in any of them more than twelve years; in most of them for a short period.

Mr. Taylor remarks, that he sees in his people many things to lament, but that he is encouraged in the work. One native helper has been approved for the pastorate during the year, and it is expected that he will be ordained over the church in Sámipatti.

The gospel has been preached during the year in 340 of the villages and hamlets of the station by Mr. Taylor and his helpers.

TIRUMANGALAM.

[The town of Tirumangalam is 12 miles S. W. of Madura, and is the chief town of the Tirumangalam Tálúk, within which the station district mostly lies. The Tálúk has an area of 618½ square miles 894 villages and hamlets, and a population of 179,672.]

REV. J. HERRICK, MRS. HERRICK.

Churches organized, in Terumangalam and Mallankinaru. *Out-stations.* Salupapillayánattam, Nadukóttai, Mundudaipu, Kariyanéntal, Pálavanattom, Kukkalángchéri, Mathavanáyanakúr Ammapatti, Péraiyúr, Urappanúr, Mallankinarú. *Twenty-four native helpers.*

Except in the statistical table, the station district of Usalampatti is included in this report of the Tirumangalam station.

A church edifice has been erected at the station this year. The little village of christian weavers, which had grown up at the station, has been much diminished mainly in consequence of the high-price of cotton. The chief interest, at present, lies in the out-stations. Of these we proceed to give some account.

1. *Salupapillayarnattam*. This out-station was formerly connected with the Gospel Propagation Society, but was committed to the care of this mission in 1860. There is a small church building, the catechist cares for a few christians in a neighboring village. Three individuals are members of the church in Tirumangalam. Divisions in the congregation have diminished its influence.

2. *Nadukottai*. The mission owns no building here. There have been a few christians in the place for 16 years or more. The Zemindar of the village is friendly, and for a few months supported the mission school in part, some of the christians of the place are of his caste. Many in the place have learned something of the truths of the Bible, and three of the congregation are members of the church in Tirumangalam.

3. *Mundudaipu*. Labors were commenced in this village in 1857. The congregation is not large, but the members are making good progress in knowledge. The women were very backward for a time, but now most of the married women of the congregation attend the meetings. The people are shanars, and live by cultivation of the soil and by trade. Five individuals are members of the church in Mallánkineru.

4. *Karriyanenthal*. This village is about two miles from Múndudaipu, and the catechist in that

place watched over the few christians here for about two years, but for the last two years the catechist here has also watched over a few christians in three other neighboring villages. These attend meeting at K., and a few children from two of these villages attend the school taught by the catechist's wife. The people here are all of the Naick caste, and at times have suffered to some extent from persecution but, with one or two exceptions, all who came at first have stood firm. Two individuals belong to the church in Mallankineru.

5. *Peraiyur*. Mr. Herrick reports, that labors were commenced here 13 years ago. He says the people of the congregation are generally quite poor, being from the Pariah and Kuravar castes. They have made progress in knowledge, but are still very ignorant. Many of them do not appreciate the value of education, and do not willingly send their children to school. There is a thatched church building here, and also a catechist's house. Eleven individuals are members of the church in Tirumangalam. The catechist here watches over three christian families in a neighboring village.

6. *Ammapatti*. Labors were commenced here nine years ago. Mr. Herrick says:—"The congregation has had a slow, but healthy growth. The village accountant is a member of the congregation, and also of the church. Most of the members are from the Pallar caste. The catechist at this place watches over a few christians in a neighboring village. Seven individuals are members of the church in Tirumangalam.

The above account of six out-stations will give a very correct idea of the whole; Mallankineru

alone needs a more extended notice. It is 17 miles South East of Tirumangalam. An interesting revival was witnessed here the previous year. We give the report of the Catechist somewhat abridged. He says:—"During the year, Jesus Christ, the head of the church, has not only performed some extraordinary works among the christians, but he has also caused some of the heathen to study the doctrines of christianity, and embrace them. For example, some months ago, a few women, being convinced of their sinfulness by the Holy Spirit, wept and prayed, and have shown a change of disposition. A few young men of the sabbath school were awakened, and not only earnestly exhorted christians, but went from house to house, and from street to street, and to the neighboring villages, exhorting the heathen. Many of the heathen, seeing their changed conduct, and listening to their exhortations, asked for and read books, and are accustomed to ask some of these young men to come to them alone, and read and explain to them.

"The christians attend meetings very regularly, learn gladly, and by their conduct show themselves christians. The women are accustomed often to meet in each other's houses, to read and to pray. They also talk with the heathen women of their acquaintance, and bring them to meetings. Of those who have thus been led to attend meetings, five now profess to be christians. As young men and children learn in the Sabbath school, so are married men, and married women also, learning to read. The heathen men and women, who see them reading, are much astonished, and ashamed. In this way a majority of the members of this congregation have become able to read the gospel.

"The members of the congregation, thinking that the American Board will be troubled on account of

the war, have made efforts themselves, and have raised above 200 Rupees during this and the previous year, and made an addition to their church. A small debt remains to be paid. For this work the women, of their own accord, collected and gave a large sum. To God, who has thus in various ways quickened this church, and given it grace to accomplish several important works, be everlasting praise. Amen."

This congregation was established 13 years ago. Mr. Herrick says:—"The progress there was slow at first, especially among the women. Indeed, for the first three or four years, they stood entirely aloof; but there has since been a gradual increase in numbers, both among the men and women, and an increase in knowledge and regularity. At present, the congregation exerts great influence upon the villages in the immediate neighborhood, and in some places more remote. There is a stone church in the place, and a catechist's house, built partly of brick. There are a few christian people in three other villages in the immediate vicinity, but connected with this congregation, and watched over by this catechist; some of their children also attend the school here."

DISPENSARY.

Mr. Chester has had the charge of this since September. Between four and five thousand patients have received assistance from the dispensary, some of them in their own houses. Until the coming of Mr. Chester, the mission families had the benefit of the advice and care of R. Wilson, Esq., Civil Surgeon of Madura. This service of Dr.

Wilson, always kindly rendered, and continued for three years, has been gratefully received by the mission, and is hereby thankfully acknowledged.

SCRIPTURES AND TRACTS.

In the body of this report will be found evidence that the circulation of these is not in vain. We are much indebted to the Societies that have furnished us with the Tracts and Scriptures for distribution.

Having given the above reports of our several stations, we subjoin a few thoughts which arise upon the review.

1. There is a great work before us. The area, the multitude of villages, the population, the strength of the enemy, and the great changes to be wrought in the christianizing of such a people, all remind us that the work is great.

2. Our general line of operations seems to us to be in the right direction. The turning of the people from their idolatry, the collecting of them in christian congregations, in their own villages; with the organizing, in due time, of churches, and the ordination of native pastors for the churches, is that course of development and growth which we wish to see. We point to the reports now given, as evidence that this is, mainly, the way in which God is leading us. Our out-stations, all our village congregations, and the employment in these of so many native helpers, show that our labor is not in vain.

3. A distinctive, and what may almost be called a new, development is needed. We must look

and labor, definitely, for the development of self-support in the native christian communities. This cannot be done in a day, but must come in the way of growth. Missionary societies are right, however, in pressing this point on missionaries. With us, limitation in our funds begins to require it; the good of the native christians requires it, and the Bible requires it. We have therefore only to address ourselves to the work itself. We can record some progress in this respect. The idea has been, in some measure, set forth among our people, and the doctrine is, in some cases, accepted and acted upon. Each church that has a native pastor has contributed something for his support. The amount is in some cases very small, but the principle of self-support is thus introduced. Every contribution of a native christian is its acknowledgment; and the importance of it is becoming more and more felt. The subject was discussed at our meeting with our helpers in September, and a native assistant, who read an essay by appointment on the subject, took a well advanced position. The Native Evangelical Society during the year, with a very slight exception, has entirely relieved the mission of the support of five native pastors. In all the out-stations, an increasing amount is given by the native christians towards the building and repairing of their churches; and they sustain all the incidental expenses of their worship. But in hardly any out-station has there as yet been any thing done by the native christians towards paying their catechist, or school master.

But while we acknowledge our duty in this matter, for we are deeply interested in the subject, our friends should not press it upon us too hard. Let them keep in mind, that grace, in the native church, springs not up at our demand; but that, by a divine arrangement, which we cannot change, there is

“first the blade, then the ear, after that the full corn in the ear.” We may not forget that it is “in due time” that we shall reap, if we faint not; and, that “the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and latter rain.”

4. *Our native agency is of great importance.* Our missionaries are but 11. Our native assistants are 199. As the work progresses, this disproportion should increase, rather than decrease. The character of their work also shows their importance. For all practical purposes, the catechists and readers are evangelists; and they have, virtually, a commission from us thus to labor, if not also from the Lord Jesus. Take for example, a single specimen from the body of this report. Kurupatham wrote, “Mr. Scudder placed in my charge 32 villages.” That was his commission from the missionary, who was over him in the Lord. Had this catechist also a commission from Christ? He adds, “I have visited these villages from month to month. I have preached in all of them once” (during the year) “and in some of them several times.” Observe also what follows—“The heathen have treated me with respect, and have listened with attention to the truths I have uttered.” When we see these helpers, *in such positions*, and see them engaged *in this work*, we feel that they are the servants of the Lord, as we also are; and that wisdom and grace are needed in their training; and in the matter of advising, and helping them on in their work, as well as the needed means for their support.

Finally, in all our work, we need the guidance of Him who said, “Lo, I am with you;” and we join in the often repeated request of the native helpers, for prayers both in their and our behalf. We

desire to see more and more of the fulfilment of the promise, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophecy."

APPENDIX.

DONATIONS.

The following *donations* are gratefully acknowledged. Of the future we are ignorant. But we commend the following to the notice of our friends, and if they see fit yet to aid us, we shall be glad. We take it from the *Missionary Herald*, the organ of our Board, for December, 1862.

“Connected with the history of the American Board, during its last year, there were many cheering facts. Not the least pleasant of these was this, that during *such* a year in the country’s history, the debt of the Board, instead of being largely increased, as many had expected, was reduced to a very moderate amount. But it should by no means be forgotten by the patrons of the institution, that connected with this gratifying condition of the treasury, there are facts not so pleasant. (1) The sum expended by the Board, in the prosecution of its great work of Christian benevolence, was less last year, notwithstanding the very high rate of exchange during a portion of the year, than it had been in any one of the previous six years. (2) The income of the Board from *donations*—the source of income which mainly tests the readiness of the churches to carry this work forward—was less than it had been in any year since 1851.”

	RS.	A.	P.
Collected by Native Christians at Palamcottah, through Rev. E. Sargent,	50	0	0
Amount received through T. Clarke, Esq., in behalf of the Madras Committee to aid American Missions,	1800	0	0
Subscription by H. S. Thomas, Esq.	140	0	0
By the Free Church of Scotland through John MacDonal, Esq., General Treasurer £ 232 ...	2290	2	11
Collected by friends at Secunderabad,	81	0	0
Walter Nisbet, Esq., 5 Rs. For enlarging a school room, 20 Rs. For the schools 20 Rs. for the church, in Dindigul Rs. 20. }	65	0	0
New England Sabbath school Chicago for a school in Dindigul,	60	0	0
Friends in Buffalo through H. Stettman, Esq., for a catechist and school in Dindigul,	120	0	0
	4606	2	11

DONATIONS TO GIRLS’ BOARDING SCHOOL.

R. R. Cotton, Esq.	50	0	0
V. H. Levinge, Esq.	50	0	0
R. Davidson, Esq.	15	0	0
R. Wilson, Esq., M., D.	10	0	0
Captain Payne,	15	0	0
Lieutenant Bolmer,	15	0	0

TABLE III.

	NATIVE ASSISTANTS.						BIBLE AND TRACT DISTRIBUTION.			STATION AND VILLAGE SCHOOLS.				CONTRIBUTIONS BY NATIVES.									
	<i>Pastors.</i>	<i>Catechists.</i>	<i>Readers.</i>	<i>Teachers in Seminary.</i>	<i>Teachers in F. B. School.</i>	<i>School masters.</i>	<i>School mistresses</i>	<i>Total Native Assistants.</i>	<i>Bibles.</i>	<i>Testaments.</i>	<i>Scripture Portions.</i>	<i>Tracts.</i>	<i>Schools.</i>	<i>Christian Boys.</i>	<i>Christian Girls.</i>	<i>Total.</i>	<i>Heathen Boys.</i>	<i>Heathen Girls.</i>	<i>Total.</i>	<i>Total of Scholars.</i>	<i>Rupees.</i>	<i>Annas.</i>	<i>Pice.</i>
Buttalagundu,	0 14	4	0	0	0	5	2	15 1	2	288	1010	6	32	13	45	37	1	38	83	62	4	0	0
Dindigul,	1 4	2	0	0	0	6	0	13 0	20	148	585	7	26	13	39	90	5	95	134	172	10	11	11
Madura,	1 10	15	0	2	6	1	25	0	13	74	2110	7	36	21	57	76	1	78	135	151	11	6	6
Mānādūr,	0 1	0	0	0	0	0	1	0	1	102	870	0	0	0	0	0	0	0	0	0	0	0	0
Māndapudai,	3 25	11	0	0	8	2	49	8	15	104	2971	10	74	14	88	33	0	33	121	212	6	0	0
Mēlūr,	0 4	1	0	0	5	0	10	2	6	114	2050	5	19	7	26	33	1	34	60	19	11	5	1
Pasumalai,	0 1	0	4	0	1	0	6	7	3	541	4181	1	10	8	18	0	0	0	18	74	5	1	1
Periambul,	1 4	0	0	0	2	3	10	0	4	100	800	5	30	11	41	20	0	20	61	33	11	10	10
Palney,	0 2	3	0	0	0	1	1	7	2	18	225	2	14	8	22	6	3	9	31	26	4	0	0
Sivagangā,	0 3	0	0	0	0	0	3	0	3	0	0	0	0	1	2	1	3	10	1	11	14	7	14
Tirunangalam,	0 12	0	0	0	0	5	2	19	3	14	146	3397	7	45	18	63	20	0	20	83	138	11	4
Tirupuvanam,	0 3	0	0	0	0	4	1	8	0	3	297	2811	5	2	2	4	74	4	78	82	24	9	9
Usulampatti,	0 4	1	0	0	0	0	6	5	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Kambam,	0 14	4	0	0	0	6	4	28	2	8	10	5190	10	79	7	86	45	0	45	131	100	3	4
Total ..	6 93	59	4	2	49	16	199	25	107	2149	28200	66	369	123	492	444	16	461	953	1024	7	5	5

TABLE IV.

SEMINARY AT PASUMALAI.

4	Teachers.
1	From Heathen families.
55	From Christian families.
43	In full course.
13	In partial course.
2	Catechists.
58	Total.
31	Received in 1862.
2	Received catechists in 1862.
249	Left from the beginning.
169	In mission service from the beginning.
119	Now in mission service.
7	Left in 1862.
5	Left Catechists in 1862.

TABLE V.

GIRLS' BOARDING SCHOOL
AT MADURA.

2	Teachers.
0	Scholars from Heathen families.
46	Scholars from Christian families.
46	Total.
20	Received in 1862.
19	Left in 1862.
1	Died.

Memorial.

In the early death of our brother Scudder we have met with a great loss. He was drowned in the Vaikai river November 19th. An intimate fellow missionary, and college friend, says of him:—

“From the day of his conversion, he stood on the high vantage ground afforded by the early education of a thoroughly christian and cultivated home. From the first, he comprehended that religion is a process of disciplining one’s self into all excellence, and of forming the habit of doing good, as well as a mastering of the doctrines and dialectics of theology. Often have I seen him, in the early days of his college and religious life, striving for the mastery over himself. His reward came at last—a spirit docile, calm, and gentle.

“His missionary spirit had an early development. He used to tell how his schoolmistress restrained his passions, when a little boy, by calling him her little missionary; and reminding him not to dishonor the profession. He stated before the council that ordained him, that in the revival of 1851, in college, the question of his becoming a Christian, resolved itself into the question, whether he was willing to become a missionary to the heathen. April 12th 1854, he wrote: ‘Have heard of the death of Dr. Scudder at the Cape of Good Hope. I can never

have my desire gratified of seeing him in India.' He had told me how Dr. Scudder had visited his house when he was a mere boy, and had given him a little book. Two days ago, in his library, I came upon that little book, much worn and old. It bears the title, 'Letters to Sabbath school Children, by Rev. J. Scudder, M. D., Missionary at Madras,' and written broadly across the fly leaf is, 'Master David Scudder, from his affectionate friend, J. Scudder, New York, August 8, 1843.' In college he did not hesitate to be known as expecting to become a missionary, and he was toasted at the farewell supper of his class, as 'the missionary to India.'

"We cannot here give an account of his course of studies, preparatory to his missionary work in India; nor how they were regularly continued. But, knowing only what he was accomplishing in science, one might begin to fear, that he would permit his leisure studies to trench upon his great business. Such fear was groundless. Wherever he was, at home or on journeys, as I have often seen him, nothing could hinder him from protracted philological and devotional study of the Bible; and nothing could deter him in the evening from meditation and prayer. I have been surprised at the jealousy with which he guarded these habits. It was his wont to walk on the verandah in the dusk of evening, and review the day. If the verandah was occupied by company or otherwise, he retired to the roof, and there, beyond the reach of any, he communed with himself and his God. Every day in the week,

every portion in the day, had its pre-appointed labor. I am inclined to think that very little of his time was spent under the guidance of impulse. He gave himself, for the time being, unrestrainedly to any given pursuit, for he knew the bounds he had previously set to its indulgence. Miscellaneous work did not encroach upon devotion, or the study hours from 10 o'clock to 3. Nor did the subsequent hour of reading, and the evening correspondence, change places. But, above all, his hearty love for his professed work, in all its departments, was a security against any side influences, as it was his crowning excellence. Recently as he had entered the mission, he determined to spend one third of each month in touring; and this he uniformly accomplished, when not called from home by a mission or committee meeting, or something of that nature. We have the record of five tours through his entire field, in which he had already visited the larger part of all the villages and hamlets it contained. He had begun to map out his station, locating every village in it. He was accustomed to write out his addresses to the heathen, with more care, perhaps, than his sermons to Christians, and these were not every where and always the same. It was his aim to prepare himself afresh for each tour, gathering illustrations from heathen literature and practices, and thus ultimately preparing himself for handling his subject before all kinds of audiences.

“He took a peculiarly favorable view of Hindu character. He loved his catechists, and, as he told

me, enjoyed christian intercourse with them as much as he did with his friends at home. They were his companions in labor. On coming to the station, he established a Monday-morning meeting for studying the Epistles with the Native pastor and helpers near by. These were uniformly continued to the last. Besides these he used every effort to interest his helpers in the Bible. He began a course of exegesis on the principal events recorded in Genesis. He was preparing a series of sermons on the miracles for his congregations. He taught his teachers how to teach."

We cannot follow him. His light shone brightly for a time. God accepted his consecration, and required no further trial here. He entered our mission July 23d 1861; was stationed at Periculum in January; and died on the 19th of November 1862, at the early age of 27 years and 23 days. "Blessed are the dead that die in the Lord."

Princeton Theological Seminary Library



1 1012 01465 7284

FOR USE IN LIBRARY ONLY

PERIODICALS

For use in Library only

